

## 2 Kings 22 – Thursday, June 16<sup>th</sup>, 2016

2 Kings 22 - 1 Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name was Jedidah the daughter of Adaiah of Bozkath. 2 And he did what was right in the sight of the LORD, and walked in all the ways of his father David; he did not turn aside to the right hand or to the left.

- We're again introduced to Josiah the son of the evil king, Amon, and we're told he was eight years old when he became king.
- It seems he wanted nothing to do with the evil ways of his father before him, even making this decision at this very young age.
- As such, Josiah did what was right in the site of the Lord fulfilling the prophecy spoken of him some three hundred years prior.

1 Kings 13:1–2 (NKJV) — 1 And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense. 2 Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.' "

- I should point out how that the prophecy was of a child, by the name of Josiah, this because of how young he was at this time.
- We know from 2<sup>nd</sup> Chronicles that not only was he eight years old when he became king he began seeking the Lord at age 16.
- As we're about to see, at the age of 20, he begins cleansing the temple and he begins repairing the temple at 26 years of age.
- The reason I point this out is because it's a great source of encouragement for those who are young, and who have teenagers.
- In other words, even in our day, as evil as it is in the last days, it's still possible for young people to be committed to the Lord.
- I think of Mary who was a youth, and the disciples, all of whom were young at the time the Lord had called them to follow Him.

3 Now it came to pass, in the eighteenth year of King Josiah, that the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the LORD, saying: 4 "Go up to Hilkiah the high priest, that he may count the money which has been brought into the house of the LORD, which the doorkeepers have gathered from the people. 5 And let them deliver it into the hand of those doing the work, who are the overseers in the house of the LORD; let them give it to those who are in the house of the LORD doing the work, to repair the damages of the house—6 to carpenters and builders and masons—and to buy timber and hewn stone to repair the house. 7 However there need be no accounting made with them of the money delivered into their hand, because they deal faithfully."

- I don't think Josiah's youth at the time he did this can be overstated such that he possessed leadership and administrative gifts.
- The reason I mention this is that he's in his twenty's when he leads the nation in the organizing and funding of these repairs.
- To me, this speaks to how God's callings are God's enabling's, in the sense that God always packages the how with the what.

8 Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it. 9 So Shaphan the scribe went to the king, bringing the king word, saying, "Your servants have gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD." 10 Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

- This is interesting for a number of reasons, not the least of which is that, the Word of God had been lost in the temple of God.
- Sadly, this has profound application to the condition of the church today, in these last days; the Word of God has been lost.
- If you were to ask me what I thought was the sign of the Lord's return in addition to Israel as the prophetic clock this would be it.

2 Timothy 4:1–4 (NIV) — 1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 2 Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. 3 For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 4 They will turn their ears away from the truth and turn aside to myths.

- I would submit that the evil in the world today is directly proportionate to the diminishing and even eliminating of God's Word.
- Here's how I get there, the Word of God is a mirror that shows us our sinful condition in the eyes of a perfect and sinless God.
- As such, when you remove the mirror of God's Word or don't do anything with what you see in the mirror sin and evil will ensue.

James 1:22–25 (NIV) — 22 Do not merely listen to the word, and so deceive yourselves. Do what it says. 23 Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror 24 and, after looking at himself, goes away and immediately forgets what he looks like. 25 But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.

11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.

- It's important to understand that the tearing of clothes on the part of Josiah was an expression of his grief and conviction of sin.
- I suppose you could say that this is a textbook response of sorts as it relates to one realizing their condition in the Word of God.
- Truth be known, all great revivals start in this way, namely, the Word of God, convicting the people of God, by the Spirit of God.

Of this Charles Spurgeon wrote, "If we want revivals, we must revive our reverence for the Word of God."

12 Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying, 13 "Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great is the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us." 14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke with her.

- I find it interesting that when Josiah commands them to go inquire of the Lord, they go to a woman who was basically a tailor.
- While I realize she was a prophetess, the question is; why go to her instead of other prophets like Jeremiah and Zephaniah?
- I would suggest that it's because often times, God will choose to use, the least and the last people we would ever consider.

Adam Clarke said it best this way, "We find from this, and we have many facts in all ages to corroborate it, that ...bishop, or a priest, may, in some cases, not possess the true knowledge of God; and that a simple woman, possessing the life of God in her soul, may have more knowledge of the divine testimonies than many of those whose office it is to explain and enforce them."

- I also find it rather interesting that there were women mentioned in the earthly genealogy recorded in the gospel of Matthew.
- Actually, this would be unthinkable in that day, by virtue of the fact that the culture deemed women to be of such little value.
- It's interesting to note that two of the women in Matthew's earthly genealogy of the Savior had sinful pasts involving prostitution.

- The first one named is Tamar, who fathered Perez and Zerah by Judah her father-in-law, by disguising herself as a prostitute.
- The second one mentioned is Rahab who was also a prostitute living in Jericho, who hid the spies from the king to save them.
- She herself is saved when she makes a profession of faith in the true God of Israel, and is even mentioned in the hall of faith.

Hebrews 11:31 (NIV) — 31 By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient.

15 Then she said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me, 16 "Thus says the LORD: 'Behold, I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—17 because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched.''"

- I cannot even begin to imagine how they must have felt when they here this pronouncement of God's judgment upon all Israel.
- To think God's wrath was so aroused against them that there was no way it could ever be quenched, as we're told in verse 17.
- However, as we're about to see, in the next verse, because Josiah sought the Lord, he would be spared from God's judgment.

18 But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "Concerning the words which you have heard—19 because your heart was tender, and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you tore your clothes and wept before Me, I also have heard you," says the LORD. 20 Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place.''" So they brought back word to the king.

- The chapter ends with some interesting details that I think we would do well to consider as it relates to King Josiah's response.
- First, notice we're told that there were four specific reasons that God in His grace and mercy spared Josiah of His judgment.
- The first reason is Josiah's response is in verse eighteen, which is his first and foremost seeking of and inquiring of the Lord.

Matthew 6:33 (NIV) — 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well.

Psalm 63:1 (NKJV) — 1 O God, You are my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water.

Hebrews 11:6 (NKJV) — 6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.

- The second reason is Josiah's response in verse nineteen, which is that of his tender heart towards God and God's Word.
- I don't think one can ever overstate the paramount importance of a heart that's supple for the seed of God's word to germinate.
- I think of the parable of the sower Jesus taught concerning four different types of soils and how only the good soil bears fruit.
- The third reason is Josiah's response also in verse nineteen, which is that he humbled himself before the Lord via God's Word.
- In other words, upon hearing God's Word, his immediate response of Josiah was to humble himself in the sight of the Lord.
- The scriptures are replete with passages about how God shows grace and mercy to the humble but that He resists the proud.
- The fourth reason is Josiah's response also in verse nineteen where he mentions he tore his clothes weeping before the Lord.
- In other words, it's because Josiah, convicted of sin, repented before the Lord with a godly sorrow, which leads to repentance.